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The Missionary Academia

PART I

MODERN MISSIONS IN THE UNITED STATES AMONG THE COLORED

By Rev. Joseph A. Connor, S.S.J., S.T.L.
and
Rev. Patrick J. Veale, S.S.J., S.T.L.

PART II

MODERN MISSIONS IN THE UNITED STATES AMONG THE WHITES

By Very Rev. Howard Bishop

(Study for month of November, 1944)

THE SOCIETY FOR THE PROPAGATION OF THE FAITH AND THE MISSIONARY UNION OF THE CLERGY.

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THE SOCIETY FOR THE PROPAGATION OF THE FAITH

National Office

109 East 38th Street, New York City 16, N. Y.

Rev. Joseph Aloysius Connor, S.S.J., was born in Philadelphia, Pennsylvania, August 18, 1910. After graduating from West Catholic High School, he entered the Society of Saint Joseph of the Sacred Heart and spent two years at Epiphany Apostolic College, Newburgh, N. Y. In 1930, he entered St. Joseph's Seminary, Washington, D. C. and matriculated at the Catholic University where he received the A.B. degree in 1932. After his ordination to the Priesthood in 1936, he spent one year on the Colored missions of Wilmington, Del. and New Orleans, La. A year of post-graduate work at the Catholic University followed and then an assignment to the teaching staff of Epiphany Apostolic College. In 1940, Father Connor was transferred to the faculty of St. Joseph's Seminary where he at present occupies the post of Professor of Moral Theology.

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Rev. Patrick James Veale, S.S.J., was born in Chicopee, Massachusetts, January 8, 1910. He entered the Society of St. Joseph of the Sacred Heart in 1930 and completed his major theological studies at St. Joseph's Seminary, Washington, D. C. He was ordained in June, 1934, and received his Licentiate from Catholic University in 1935. Since then Father Veale has been a member of the faculty of St. Joseph's Seminary, as professor of Sacred Scripture and Fundamental Moral Theology.

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The study outline has been formulated by the Rev. Peter L. Blake, M. A., a priest of the Archdiocese of New York, and a member of the faculty of the School of Education, Fordham University, New York City.

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The authors of the various studies of the Missionary Academia express their own views which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

Modern Missions in the United States Among the Colored

Rev. Joseph A. Connor, S.S.J., S.T.L. and
Rev. Patrick J. Veale, S.S.J., S.T.L.

I. The Mission Field

A. General Description

The American Negro has vastly expanded his ranks since that day in 1619 when 20 black slaves were sold to Virginia settlers by the captain of a Dutch man-of-war and so became the first permanent African residents of this country. Just slightly more than 300 years later the United States Census Bureau reported, in 1940, that the Negro population of the forty-eight states was 12,865,518 or 9.8 per cent of the country's total population. The force of these numbers might be more readily appreciated if we notice that they are almost equal to the population of New York, the most populated state in the Union. Roughly, one out of every ten inhabitants of the United States is a member of the Negro race.

B. Specific Description

Up until rather recent times the Negro was identified almost exclusively with the South, particularly the rural areas. The predominance of the agricultural industries in the southern states, together with their limited financial resources, created demands, especially after the invention of the cotton gin, for the hardiest and most inexpensive type of labor. Cotton production became the barometer for enslavement and slave importation.

However, within the memory of this present generation, Negroes began to abandon the rural South in large mass movements, so that, while as early as 1910 the colored population was almost entirely southern and rural, at the present time some three and a half millions are living outside of the Old South.

Particularly from 1860 onward the South began to witness the

exodus of the Negro to northern and western states. At first these population displacements were very unspectacular; they made no serious indentation upon the numerical strength of the black southern people. Students in quest of education, freedom-loving souls in search for expansion, adventurers, the industrious seeking more profitable areas of employment, formed the earliest caravan.

Eventually this migration gathered momentum and the acceleration of this first period of its history was culminated during the First World War. As a result of the mobilization of troops and labor power, the Negro race became intensely fluid. Waves upon waves of colored workers moved to northern centers of war activity. Those troubled days offered these people an opportunity of improving their economic status and, so they reasoned, of removing their families to places that offered a more hopeful future. The District of Columbia, Maryland, Delaware, Eastern Pennsylvania and New York; together with Ohio, Indiana, Illinois and Michigan absorbed the bulk of these migrants. It is estimated that during this brief period alone over a half million Negroes left the South.

1. North

No longer is the Negro a negligible factor in the numerical strength of northern people. The 1940 Census recorded 2,790,193 admittedly colored people living in the North. This does not include those untold thousands of frustrated souls who have passed over the racial line to improve their social conditions and, unbelievably true, to fit themselves for rapid absorption into the pattern of American life.

Almost over-night then, a new harvest, 21.5 per cent of the country's colored population, has blossomed forth to challenge the priestly reapers of the North. Such states as Pennsylvania,[1] New York,[2] New Jersey,[3] Michigan[4] are ripe for intense activity and now warrant the expenditure of a proportionate share of priestly manpower and general Church resources. New York City,[5] Chicago,[6] Philadelphia,[7] Detroit,[8] to mention a few, are just as much in need of mission attention as are many sections of

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[1] 470,172 [2] 571,221 [3] 226,973 [4] 208,345
[5] 458,444 [6] 277,731 [7] 250,880 [8] 149,119

the Old South, where the Negro work, heretofore, was almost exclusively confined.

2. South

While the South has lost and is still losing large segments of its colored citizenry, the bulk of the race still resides there. According to the last Federal Census 9,904,619 or 71.5 per cent of the Negro population were living in southern states. Both Georgia and Mississippi report over a million colored people; North Carolina, Alabama, Louisiana and Texas are not too far from the million mark; Virginia, South Carolina, Tennessee and Florida exceed the half million mark.

3. West

The West has not witnessed the same influx of Negro migrants as did the North. Its dominantly agricultural economy plus travel distances discouraged the southern Negro who, for the most part, was severing himself from the old homestead to get away from, among other things, the insecurity of rural existence. While in 1940 there were 170,706 Negroes in the West or 1 per cent of the total Negro population, since America's entrance into World War II these figures have been subjected to a marked growth. Ship-building industries of the Coast together with the living room made available by Japanese evacuation have attracted so many Negro workers that Los Angeles alone has doubled its 1940 Negro population of 63,000.

II. The Negro American

A. A Stranger to the White American

Despite the fact that the Negro represents ten per cent of this country's total population, he is still a complete stranger to many millions of his fellow Americans. He is found in large numbers in the leading cities of America: his form is a familiar picture in the towns and rural areas of the states; his schools, churches and colleges are a part of the intricate network of our nation's fabric; his ebony hands are busily engaged in our arts and industries; his distinguished sons and daughters are blazing paths of glory for

their race—but yet he is a stranger. Countless white people know little or nothing about him. We are faced with the tragic anomaly of brothers living in the same house but knowing nothing about each other.

B. Victim of Gross Misrepresentation

"Social distance" has divorced the races; has removed from each the invaluable opportunity of knowing the other; and, what is more unfortunate and more pertinent to our present objective, has been responsible for many misconceptions about the colored man's personality.

It is not only the uneducated who are guilty of these gross errors but even the learned, some of whom are Christian leaders, have allowed themselves to be misled by shibboleths, catch-phrases, slogans, clichés, and a dozen other dangerous substitutes for truthful information. These erroneous attitudes have catechetical implications and only for this reason are they discussed here. The Negro work has been made to appear terribly revolting to many a young priestly aspirant because he allowed himself to be seduced by the purveyors of racial animosity. The Catholic Church has been made disgustingly unattractive to many a potential Negro convert because too many of her members, in their ignorance, harbored the most outrageous and distorted appraisal of Negro character, culture and history.

By a mental process that defies analysis, the character defects of the Negro are identified with his color but not so his redeeming features. More strangely still, in the minds of many these defects are always universalized. This latter mental twist is well described as the "lumping fallacy."

1. Innately Lazy

It is charged that the Negro is devoid of ambition, congenitally slothful, incapable of sustained activity, energetic only when supervised and goaded. This is a favorite cliché of the champions of racial superiority. There are undoubtedly lazy Negroes just as there are lazy individuals in every racial group; the Negro has not cornered the market of indolence. That there are a proportionately larger share of such useless individuals among the mem-

bers of the colored race, is a thesis that would not admit of defense against one who is well enough acquainted with their history in America to know that by the tools of sheer hard labor, drudgery, back-breaking menial tasks, sun-up to sun-down toil, have the majority of them succeeded in surviving.

That there should be lazy Negroes is no mystery; wage differentials are no incentive to industry; long periods of enforced unemployment do not stimulate wholesome activity; insufficient and improper diet will drain the body of its energy resources; unattended disease degenerates stamina; long hours of labor decrease a workman's efficiency. But the central point is this—a man is lazy not because he is colored or white but for one or several of a thousand possible reasons that can be verified in the unambitious members of each group.

2. *Intellectually Sub-human*

Of all the efforts that have been made to perpetuate the caste system by degrading the Negro, none have been so specious and crowned with so much success as the charge, commonly accepted without any attempt at verification, that the colored American has a decidedly and irreparably inferior thought mechanism. It is hardly necessary to state in a pamphlet intended for theological students, that this complaint is quite contrary to scientific findings.

Illiteracy amongst Negroes has been reduced from the 95 per cent of 1865 and the 30 per cent of 1910 to less than 10 per cent in 1940. This is just a single index of the race's desire to improve itself. There are today almost 3,000 Negroes teaching in colleges and universities and attendance at these institutions is growing yearly. In the South alone there is a college and university enrollment of almost 46,000 students. In 1940 the grand total of graduates including A.B., B.S., Divinity, Masters, Graduate, Professional, Ph.D., and miscellaneous degrees was 4,964.

Limited space allows but a brief reference to each of these points now being considered, so the few statistics just offered will have to suffice, and they do, to bring out the conclusion that Negroes do and will react to education the same as any other people. The widespread ignorance among them in certain parts of the country is easily explained by so many factors, particularly the lack of educational opportunities, that one has to do violence to his reason to trace this condition to racial origin.

3. Morally Depraved

It cannot be denied that the Negro's criminal record is bad, but neither should it be forgotten, as it so often is, that the colored race can boast of its priests and sisters along with its millions of good virtuous Christian souls.

If the Negro's criminal record is worse than it should be, perhaps an honest explanation might be found in a study of his environment. He has to live in bad and congested areas and as a result many colored are the victims of "slum shock." His children are not only forced to grow up with the dregs of society but are deprived of the care and supervision that their working mothers are unable to give; there is a dire shortage of recreational facilities for these children. Disease has made inroads upon the moral fiber of many of the race. It must also be kept in mind that Negroes are more than occasionally arrested without much reason and sometimes jailed from prejudice: even these court records have been used to smear the race.

C. Defects Not Racial, but Personal

Fairness toward the Negro does not demand that we ignore any anti-social traits that might be found in individual members of his race but it does forbid "generalizing" and "racializing." The Negro race is no more indicted by the misconduct of some of its members than is the white by the misbehavior of its progeny. A man is not lazy, ignorant, vicious, unsanitary because he is black any more than one is industrious, intelligent, law-abiding and clean, because he is white.

III. Modern Missions

A. General Aspect

Modern Negro missions are fast developing into a sizable network of churches, missions and schools. They have not, it is true, kept abreast with the enlargement of the race, but to the pioneer who can look back to the discouraging days of a few churches, fewer schools and still fewer priests—the days of pitifully limited resources—the progress appears phenomenal.

Today there are in the United States 313,259 Colored Catholics. Fifty-six years ago the Commission for Catholic Missions

among the Colored People and Indians estimated its colored Catholic population to have been 138,213. The present population represents a gain of 175,046 over that of 1888 or, roughly, a yearly increase of 3,000 colored Catholics. This might not sound very formidable to a war-budgeted generation, like our own, to whom numbers are not impressive unless astronomic, but the old missionary, who is acquainted with the history of these numbers, finds them significant.

B. Specific Aspect.

The following Table will give a quick glance into the status quo of the Colored Missions.[1]

	Total	*North*	*South*	*West*
COLORED CATHOLICS	313,259	103,424	203,628	6,207
MISSIONS (a)	334	79	248	7
PERSONNEL				
Priests (b)	540	158	373	9
Colored Priests (c)	18	5	12	1
Sisters (d)	1,700+	-	-	-
Colored Sisters (e)	471	87	384	0
Brothers	16	3	13	0
Colored Brothers (f)	8	0	8	0
Lay-teachers	200+	-	-	-
SCHOOLS				
Pupils	53,350	13,619	39,695	36
Primary	256	56	199	1
Secondary	48	8	40	0
Boarding Academies	10	3	7	0
Industrial Schools	3	0	3	0
Colleges	2	0	2	0
Seminaries (g)	1	0	1	0
SOCIAL WELFARE				
Centers (h)	26	25	1	0
Houses of Good Shepherd	6	3	3	0
Hospitals	8	2	6	0
Clinics	16	7	9	0
Child Caring Homes	15	7	8	0
Nurseries	6	2	2	2

(a) Other authorities give higher totals.
(b) 27 different Orders and Diocesan Clergy.
(c) 13—Divine Word; 4—Diocesan; 1—Josephite.
(d) 76 Communities.
(e) 4 Communities (Oblate Sisters of Providence; Sisters of the Holy Family; Franciscan Handmaids of the Most Pure Heart of Mary; cloistered Magdalen Sisters).
(f) Society of Divine Word (+6 Novices).
(g) Conducted by Society of Divine Word at Bay St. Louis, Miss. (11 seminarians; 55 preparatory students). Several other seminaries have colored students.
(h) Does not include centers located in missions.

[1] Based on 1944 Report of the Commission for Catholic Missions Among the Colored People and the Indians. Detailed information in *"Colored Catholics in the United States"* by Rev. John T. Gillard, S.S.J.

IV. Methods of Propagating the Faith

A. No Exclusive Method Required

Contrary to an erroneous impression too generally accepted in clerical circles unacquainted with the American Negro, there are no exclusive convert methods required for these people. They respond to the generally employed orthodox methods of catechesis. No modifications of the Liturgy have to be made, as some believe, to accommodate what is so often and so glibly referred to as the "emotional temperament" of the Negro. Nor does one have to ignore the "probeque instructus" legislation of Canon 752. Drawing upon the experience of its many and widely scattered Fathers, the Society of St. Joseph of the Sacred Heart, at its last General Chapter in 1942, adopted as a Society policy, the plan of giving neophytes a three months' instruction period with at least two instructions a week, or the equivalent, before reception into the Church.

B. All Possible Sources of Contact Utilized

Missionary work among the Negroes is, except in a few dominantly Catholic areas, principally convert work; this makes it imperative that the priest take the initiative and "go out for the people." He must utilize all possible sources of contact. Usually even the homes of non-Catholics are open to him; he can depend upon at least a respectful reception. According to the judgment of experienced missionaries there is no substitute for the Catholic schools as a source of contact. The school offers not only the opportunity for teaching the doctrine of the Church to non-Catholic children but also gives to the priest reasons for frequent visits to their homes.

Special missions and lectures for non-Catholics, conducted by men who are acquainted with and interested in the Negro, have been satisfactorily employed in many mission centers.

Finally, a regular visit to the colored wards of hospitals with a few words for each patient, leaves lasting impressions and helps to break down hostile attitudes.

C. Indispensable Preliminary

Over and above the normal qualifications required for all priestly work, this specialized field demands only one additional

quality and it is indispensable, namely, a real honest, active interest in the Negroes' spiritual and temporal welfare. The compensatory defense mechanism that the colored man has been compelled, by social pressure, to develop, aids him to readily identify not only his true friends but also counterfeits. The ministry of the half-hearted and half convinced is usually fruitless, or, at most, productive of specious gains.

V. Present Problems

The pronounced headway that is being made by priests and sisters who have devoted their lives to this work among the colored people of America, can be fully appreciated only when fair consideration is given to the number and kind of problems that challenge their every attempt to advance. Let us take a quick glance at these problems.

A. Emanating from the Negro

1. Methodist and Baptist Background

The Baptist and Methodist antecedents of the churched[1] and even the unchurched[2] Negro are obstacles that, for example, the African missionary is not forced to contend with. When it is remembered that the Negro Church developed by him in slavery is his very own; that it represents the center of his independent existence; that it is one of the most important tools he is wielding in his struggle for recognition—we can understand why he is reluctant to leave it. His Church affords him an outlet for social expression which, as a rule, cannot be indulged in elsewhere without danger of friction with the whites. It has been for years his only forum and platform in many states. To become a Catholic he must sever these bonds.

2. Total Absence of Catholic Atmosphere

Because of his residence in restricted areas and the paucity of Catholic neighbors, the Church is a total stranger to the majority

[1] It is estimated that there are four million Negro Baptists and one and a half million Negro Methodists in the United States.
[2] About seven millions.

of the colored people. The entire career of many missionaries is often consumed in creating just a little Catholic atmosphere without ever having the consolation of bringing in more than a few converts. The Church has not been sufficiently advertised among the Negroes.

3. Racial Consciousness

Race consciousness, always so pronounced in people who are constantly reminded of race differences by social ostracism and an ingenious variety of discriminatory practices, is an obstacle of no mean proportion to a priest of a different racial group.

4. Migration

The loss of parishioners, catechumens and prospective converts through migration has been a common and trying experience for the missionary. One priest, many others have faced the same problem, reported that within ten years, he had built up two congregations. After ten years' absence from this same parish he returned for a visit and recognized but a few of the parishioners; migration had depleted the ranks again and his successor likewise had to start ab initio. While many of these ambulatory converts become affiliated to the parishes of their new residences, too many, establishing themselves in places where there are no colored Catholic churches, are neglected and soon weaned away from the faith.

B. Emanating from White Catholics

Sometimes white Catholics are more of a hindrance to the progress of the missionary than are the problems just outlined. These difficulties are particularly annoying because, having no official contact with the white group, the priest is unable to try to remedy the trouble. Very often the Negro is unable to see any decided difference in the attitude of white Catholics toward him from that of white non-Catholics. He is well aware, because his press keeps him well posted, of disheartening instances of prejudice and discrimination in Catholic institutions. Racial animus displayed by clerics, it is not rare, is disastrous to the work of the missionary. The lack of conviction in many Catholics that the Negro belongs in the faith is appalling.

C. Emanating from the Missions

1. Financial

The colored missions are usually operated on a "stretch the dollar" economy. Their members are generally poor and, while generous, are unable with their own contributions to meet the financial needs of a complete parish plant. These money worries are a distraction to the priests; much valuable time must be spent devising ways and means of augmenting the parish income—time that could be more profitably devoted to the growth of membership. By necessity much of this mission work would have been abandoned were it not for the benefactions of the Commission for Catholic Missions among the Colored People and the Indians, which distributes the funds of the annual Negro and Indian Mission collection; the American Board of Catholic Missions, which allocates the Home Mission portion of the Propagation of the Faith dues; the Catholic Board for Mission Work among the Colored People, whose representative, Rev. Edward C. Kramer, D.D., begs funds from the American clergy for the support of sisters in colored schools; Mother Katherine Drexel.

2. Vocational

Another very damaging impediment in the way of greater progress is the serious lack of vocations for the Negro work. In the first place, Communities preparing young men for this field must rely upon the North and West for vocational sources. Added to this is the reluctance of many young aspirants to the priesthood and sisterhood to devote their lives to a people whom they have been trained, by custom, to look upon as strange and inferior.

VI. Suggestions for Future Progress

A favorable prognosis for the progress of the Church's work among the colored people of America is conditioned by the vocational, financial, educational and spiritual factors. Each of these must be given its full measure of emphasis if the Church is to be enabled to reach this rapidly growing population.

A. Vocational

(1) Since the Church is not nor ever will be opulent enough to set up separate religious facilities in every community where

there are Negroes, even though a mere handful, pastors must be prepared to absorb into their congregations the colored Catholics, and those desiring to be Catholics, within the boundaries of their parishes. Wherever there are colored people the priests of that area must become mission-minded.

(2) Priestly aspirants who have selected some field of labor for their ministry other than the Colored Missions, can render invaluable assistance, to this work, later on as priests by encouraging vocations for it and by an active interest in clerical and lay inter-racial councils.

(3) Added stimulus must be given to the program of developing a native clergy. It has been a source of gratification and inspiration for every race and nation to witness its sons dedicate their lives to the noble and unselfish career of spending themselves for God and neighbor. The Negroes are no exception.

That the colored people are quite capable of supplying the priesthood with candidates who meet all of its qualifications is assured by His Excellency, Jules B. Jeanmard, Bishop of Lafayette, who has several Negro priests working in his diocese. In a letter to Reverend Clarence J. Howard, S.V.D., Editor of St. Augustine's Messenger, His Excellency wrote:

> "The advent of the colored priests in the Diocese marks a new step in the work of our colored people. The enthusiasm with which they were received, and the splendid work they are doing in the three parishes now entirely under their direction, slay, for all time, the groundless and mischievous myth, that the colored people did not care to have priests of their own race to minister to them."[1]

B. Financial

An expansion of missionary activities will demand new sources of revenue and increased dependence upon old.

The Colored work has so well benefited from the Missionary Cooperation Plan that a suggestion of its extension is not out of place here. So far sixteen Bishops have adopted this program. The parishes of a diocese are separated into groups; a missionary society is assigned to take up a collection at all the Masses on a

[1] St. Augustine's Messenger, Dec., 1943.

Sunday for its work in all the parishes of the designated group—no other is allowed to solicit funds from these parishes. Each year a society is assigned a new combination of parishes; when the diocese is completed the cycle starts again.

This plan has several excellent advantages: the missionary organizations are substantially assisted; the parishes are not swamped with requests for collections; the people are made acquainted with the missionary work of the Church by the priests who come to preach at the Masses.

C. Educational

Under this heading should be included not only a plan for the development and expansion of the Catholic school system, at all levels, among the Negroes, but also that priests of bi-racial areas use their pulpits periodically to foster better feeling between the races. It was with such a thought in mind that Reverend Walter Mulroney, S.S.J., pastor of Holy Family Church, Natchez, Mississippi, originated the plan of observing Good Samaritan Sunday on the 12th Sunday after Pentecost of each year. The program has been adopted by many priests of the Natchez diocese. It calls for stress from the pulpit upon interracial sympathy, understanding and cooperation.

D. Spiritual

The Colored Missions in this country were conceived, born and reared by the power of prayer. Their survival depends just as much upon the continued, persevering prayers of their friends as upon any other factor mentioned in this composition. Blessed Martin de Porres, the saintly South American Negro, Patron of Social Justice, must be deeply concerned about the welfare of his American co-racialists. We offer him to our readers as a new solicitor before the throne of the Father of All.

VII. Conclusion

No better ending could be chosen for the subject of the colored man and the colored missions than the following direct and striking words taken from the recent Encyclical Letter of Our Holy Father, Pope Pius XII, on The Mystical Body of Christ:

"And first of all let us imitate the breadth of His love. For the Church, the Bride of Christ, is one; and yet so vast is the love of the divine Spouse that it embraces in His Bride the whole human race without exception. Our Saviour shed His Blood precisely in order that He might reconcile men to God through the Cross, and might constrain them to unite in one Body, however widely they may differ in nationality and race. True love of the Church, therefore, requires not only that we should be mutually solicitous one for another as members of the same Body, rejoicing in the glory of the other members and sharing in their suffering, but likewise that we should recognize in other men, although they are not yet joined to us in the Body of the Church, our brothers in Christ according to the flesh, called, together with us, to the same eternal salvation. It is true, unfortunately, especially today, that there are some who extol enmity, hatred, and spite as if they enhanced the dignity and the worth of man. Let us, however, while we look with sorrow on the disastrous consequences of this teaching, follow our peaceful King who taught us to love not only those who are of a different nation or race, but even our enemies."

Suggested Reading:

The Race Question and the Negro—Rev. John LaFarge, S.J.
Colored Catholics in the United States—Rev. John Gillard, S.S.J.
Patterns of Negro Segregation—Charles Johnson.
Brown Americans—Edwin Embree.

Study Outline

MODERN MISSIONS IN THE UNITED STATES AMONG THE COLORED

1. *For what economic reasons were the colored brought to the South?*
2. *What caused the migration of the colored from the South?*
3. *What are some of the reasons Negro work has been made to appear revolting to many young priestly aspirants?*
4. *Why does the potential Negro convert sometimes find the Catholic Church unattractive?*
5. *Modern Negro missions are fast developing. How account for this fact?*
6. *In missionary work among the Negroes, why is it imperative that the priest take the initiative and "go out for the people?"*
7. *Briefly list the problems that challenge the priests and sisters in their attempt to advance among the Negroes.*
8. *What suggestions would you make for the future?*
9. *Briefly explain the Missionary Cooperation Plan with reference to financial aid for Negro missions.*

PART II

Very Rev. Howard Bishop was born December 19, 1885. He was educated in the public schools of Washington, D. C. Made his college course at Harvard University and had a year in business before beginning his seminary course at St. Mary's Seminary, Baltimore, Md. He spent one year at the Catholic University of America where he was ordained March 27, 1915.

Father Bishop's first assignment was as assistant priest at the Shrine of the Sacred Heart, Mt. Washington, in the Archdiocese of Baltimore where he served two years. Thence he went to St. Louis Parish, Clarksville, a rural assignment where he remained for nearly twenty years. At Clarksville he built a school and convent and organized the League of the Little Flower of Our Country Schools, a diocesan agency to collect and distribute funds for the development of Catholic education in rural parishes. In 1923 he assisted at St. Louis, Mo. in the organization of the Catholic Rural Life Conference of which he later became president.

In 1936 Father Bishop wrote "A Plan for an American Society of Catholic Home Missions to operate in the Rural Sections of the United States," which was published in the April issue of the Ecclesiastical Review and was widely commented upon by the clergy of the country. A year later, at the invitation of Archbishop McNicholas, he began preliminary work of organizing a Society under his (Archbishop McNicholas') patronage. He was pastor of the little country parish of St. Martins, forty miles from Cincinnati, until the work of the new Society demanded his full time. The actual beginning of THE HOME MISSIONERS OF AMERICA dates from the Summer of 1939 when Father Raphael A. Sourd and a group of Theologians from the Cincinnati Seminary joined Father Bishop and they began campaigning among the non-Catholics of Adams County, Ohio.

The Society now numbers ten Priests, fourteen students and three Brothers. There are also six young women who comprise the Women's Missionary Society which is cooperating with the men in their rural missionary work.

The study outline has been formulated by the Rev. Peter L. Blake, M.A., a priest of the Archdiocese of New York, and a member of the faculty of the School of Education, Fordham University, New York City.

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The authors of the various studies of the Missionary Academia express their own views which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

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Modern Missions in the United States Among the Whites

By

Very Rev. W. Howard Bishop

It is not commonly understood that the missionary motive is responsible, at least in part, for the discovery of America. Leif Ericsson's journey to Greenland, during which he is reputed to have landed by accident on North America's mainland in 1000 A.D. was for the purpose of bringing the Faith of Jesus Christ to whatever natives he might find there.[1] Christopher Columbus, concerning whose four daring expeditions to the West Indies there is no controversy, had two motives for sailing west. He wanted to discover a new sea route to India. But he also aspired to be a true Christ-bearer as his name, Christopher, suggested. He had read in Marco Polo's history of the great pagan Chinese kingdom and its emperor, Genghis Khan. He wanted to carry the religion of Jesus Christ to these and other oriental peoples.[2] When he found land he was so sure he was on or near the east coast of India that he called the natives "Indians."

As part of his expeditions, Columbus brought priests to Christianize the natives as well as to minister to the needs of the white settlers whom he brought to form a colony. Spanish, Portuguese

[1] Catholic Encyclopedia. Vol. I, p. 417.
[2] The Catholic Encyclopedia. Vol. IV, p. 148. Columbus.

and French explorers who followed Columbus also brought missionary priests. These priests themselves sometimes made notable contributions to the work of exploration and discovery, as for example, Father Marquette. But always they saw that Christianity kept pace with the expanding frontier of the New World. Christianity in America, as everywhere else, owes its existence and early maintenance to missionary zeal, backed by contributions of friends from Europe.

Pious Catholics of the Old World gave and gave liberally to establish and maintain Christianity in the New World. Men like St. Isaac Jogues and his companions, Father Neryncx, Father Badin, Father de Smet and hosts of others spent themselves to bring the Gospel to the pagan Indians or to maintain it among the Catholic white men whom they served. Battling against overwhelming obstacles of nature in the dense primeval wilderness of their times they won and held the advancing frontier for Christ and His Church. The path they blazed across a continent is marked today with the imperishable names of Christ (San Salvador), Our Lady (St. Mary) and the Saints (San Francisco, St. Louis, etc.).

Now the missionary labor these stout-hearted men performed was of two kinds. There was the protective, or defensive work of maintaining the Faith among Catholics scattered over vast areas in a new land, and there was the aggressive, offensive work of carrying the Faith to those outside the fold. For the sake of a clear understanding it is well to keep this distinction in mind. The defensive work has continued in one form or another to our own day, but offensive missionary work, except for that done for the conversion of the Indians, was, as we shall see, practically unknown down to the middle of the last century. The scope of the present paper includes only the offensive type of missionary work. It would be impossible, in so brief a treatise, even to begin to outline the defensive missionary activity that has been by far the more prevalent in America from its beginning up to the present time.

The "outsiders" in whom our early missionaries interested themselves were the Indians. No efforts were made to approach the Protestant settlers who came over from England, Holland, Scandinavia and other Protestant countries. No important effort had since been made to win either the Protestants and Jews or the

millions of unattached free-thinking descendants of Protestant and Jewish immigrants, down to the time immediately preceding the Civil War. The reason is not far to seek. The Catholics of the United States have always been a minority. In the days of the thirteen Colonies and for several decades after the establishment of the nation, they were a small, self-conscious and timid minority. Feeling between Protestant and Catholic was strong.[3] When the Catholic population began to show a notable increase because of foreign immigration, the fear and suspicion of Protestants grew apace. Enmity was kept up by overzealous ministers who fed their flocks on every form of falsehood and twisted truth. It was intensified and fanned to fever heat by various so-called "patriotic" organizations which took it on themselves to "protect" the American public from the "stealthy" advance of Romanism. Petty persecutions from time to time resulted.[4] Catholicity continued to grow numerically through births and immigration, but Catholics kept their religion to themselves. No effort of an organized or sustained nature was made to convert the overwhelming non-Catholic majority or to spread among them the benign influence of a religion that they suspected, feared and condemned. This was, briefly, the situation up to the time preceding the Civil War.

The first important move to carry the Faith to the non-Catholic people of the United States came with the establishment, by the eminent convert priest, Father Isaac Hecker, and four companions, of the Missionary Society of St. Paul the Apostle in the year 1858.[5] The purpose of the Paulist Fathers was to labor for the conversion of America. Their chief method at the start and for many years was the preaching of missions to non-Catholics in Catholic churches and rented halls and the distribution of Catholic tracts. A study stream of conversions has been brought to the Church by Father Hecker, his companions and their successors. Among the leading spirits in this noble apostolate may be mentioned with particular pride Father Walter Elliott and Father Doyle. The labors of the Paulist Fathers, down to recent years, were exerted primarily if not entirely in the cities. By means of the Apostolic Mission House, which they established in

[3] Billington, Ray Allen—The Protestant Crusade—The MacMillan Company.
[4] The Catholic Encyclopedia—Isaac Hecker.
[5] Isaac Hecker.

Washington, they also instructed diocesan priests in the technique of giving missions to non-Catholics. Under the stimulus of their example, a number of dioceses established mission bands, usually composed of two diocesan priests, to study the methods popularized by the Paulist Fathers and carry on missionary preaching to the non-Catholics of the various parishes and localities of their respective dioceses.

The saintly Father Fred Price, a diocesan priest of the Vicariate of North Carolina, labored indefatigably for many years in his native state for the conversion of souls to Christ. He established a rural center with a church and hall. He and an assistant priest lived and made their headquarters at this place, called Newton Grove. A ring of outposts surrounding the center at varying distances, were provided with simple little shacks where Mass was said at stated intervals and sermons were preached to people of the several neighborhoods, overwhelmingly non-Catholic. During the summer months seminarians from northern seminaries came by invitation to live the austere life of missioners at the center and give what help they could in the work of making contacts and instructing the people. Later, a home mission seminary was established at Nazareth, but the project did not endure.[6]

Father Price's labors did not produce great numbers of conversions, but left a memory of sanctified self-giving among the people and an entree for priests who came after him. In 1910 he became, with Father James Anthony Walsh, co-founder of Maryknoll. One great desire of his life was to see a community established in America to do home mission work.

The Catholic Church Extension Society was established in 1905 to finance the building of Catholic churches in poor missionary parishes chiefly in the West and South. It also built and operated a railroad Chapel Car, popularly known as the "Church on Wheels." Manned by two priests, the Chapel Car made tours through various sections of the country, stopping at small towns and villages where the priests gave missions to the non-Catholic people. These missions served to lessen prejudice in the localities where they were held and brought about some conversions. But the practice was not taken up by other organizations and the Extension Society did not continue it.

Mr. David Goldstein,[7] a converted Jewish layman of Boston,

[6] Murrett, John C., M.M.—Tar Heel Apostle—Longmans, N. Y.
[7] Goldstein, David—Campaigning for Christ—Thomas J. Flynn & Co., Boston.

upon his own responsibility, began about the year 1917 to travel from town to town in an automobile, from which he gave series of street-corner talks on the Catholic Church to the crowds who stopped to listen. Mr. Goldstein seems to have been the originator, at least in the United States, of modern out-door street-corner preaching of Catholic doctrine. He is certainly the first of our motor missioners. Mr. Goldstein's labors, which have continued up to recent years, have been confined to the cities and towns.

The Catholic Evidence Guild of England developed missionary instruction by lay men and women on city streets into a science with regular rules of procedure and a definite requirement of a period of careful training before its members are allowed to appear in public. The Guild was brought to the United States by Francis Sheed of the Sheed & Ward Publishing Co. in New York. A street-corner "pitch" or location is decided upon and to it go trained lay speakers. A priest, who has assumed charge of the work of instructing the speakers and general direction of their activities, is generally present. Trained to attract audiences to their pitch as well as to address them, a lay speaker begins his address as curious pedestrians pause to see "what it is all about." An instruction on some point of Catholic belief or practice is given, the audience are invited to ask questions. The speaker repeats each question for the benefit of all who are present and proceeds to give the answer. Another lay speaker then addresses the group on another point and answers questions. The priest also speaks. The Guild carries on no follow-up work but refers interested inquirers to the local parish priest. The work is now being carried on in Washington, Baltimore, New York, Detroit, Philadelphia, Buffalo, Kansas City, New Orleans, Boston, Pittsburgh, Cincinnati, Waterbury, Connecticut and Belleville, Illinois.

Father Stephen A. Leven, of Oklahoma, who studied and participated in Evidence Guild work in England and the United States, adapted the technique to rural western towns some years ago. He uses an automobile but shuns loud speaking equipment and trailers. He trains lay speakers, usually young men and women of the Catholic colleges, to assist him. He has also "broken in" not a few priests who through his example have be-

come interested in the street-corner apostolate in the smaller towns of the West. Father Leven's interest in the work originated through an assignment from his Bishop, the Most Reverend Francis Clement Kelley who had witnessed, while visiting London, the participation of Monsignor Edward A. Freking, of Cincinnati, in the Evidence Guild work in the English capital. Father Freking was one of the leaders of the Catholic Students' Mission Crusade which had been organized at Cincinnati in 1918 to encourage missionary interest and participation among students of Catholic high schools, colleges and seminaries in the United States.

Since Father Leven made his start in motor missioning in rural towns one diocese after another has taken it up. Several religious communities have also established motor mission bands. Most of these mission bands work with motor chapels built to order for the purpose. The advantages of these modern "churches on wheels" are that they usually include an altar which can be used for out-door Mass, they supply a lodging for the priests and thus enable them to cover great distances from their base, and they are capable of carrying considerable equipment, such as a public address system, electric phonograph and a moving picture projector in addition. They also tend to draw larger crowds. The campaigning is done during the summer months. The number of missionary bands who carry on this type of work seems constantly increasing and excellent results are being accomplished in overcoming prejudice and disposing people for conversion. In cases where an efficient follow-up can be made and contacts can be kept up between summer campaigns, inquiry classes are formed and souls are brought into the Church. Diocesan priests are generally busy at other employment a long distance from the mission field during the fall and winter months, however, and this constitutes one limiting factor in the usual type of diocesan mission program.

Following close upon the trail opened up by Father Leven, a group of Vincentian Fathers of Kenrick Seminary, at St. Louis, Missouri, started regular summer campaigns to the people of the Ozark Mountains. They have since established missionary centers at their seminaries at Perryville, Missouri and Denver, Colorado. But the Vincentian Fathers have also made a distinct

contribution to the solution of the follow-up problem for mission bands which cannot remain in or make frequent visits to the mission field between campaigns. They have developed a series of mail instructions for non-Catholics which are designed both to supplement the sermons preached in the summer campaign and to instruct prospective converts for baptism. Centers for instruction by mail have been opened in at least twenty seminaries. In most of these institutions the religious correspondence courses are conducted as an activity allied with the Catholic Students' Mission Crusade.

It was while motor mission work was in the early stages of its development and only a few bands were at work in the rural sections, that "A Plan for an American Society of Catholic Home Missions to operate in the Rural Sections of the United States" appeared in "The Ecclesiastical Review."[8] The author of the Plan saw in the efforts at rural convert work that were then afoot, two distinct difficulties. The first of these was the lack of adequate provision for a prolonged residence of missionaries in one area with campaigns repeated year after year in the same string of localities within that area and a strong follow-up during the winter months to keep in personal contact with those who became interested during summer campaigns. The method usually followed at the time consisted of random missions to one string of towns one year and to a different group the next. The visits were not necessarily repeated to the same towns and usually there was no provision for keeping up contacts. The second difficulty was the danger that motor mission bands under diocesan auspices would pass out of the picture with the usual changes of missionary policy that ensue as one Bishop succeeds another in the various dioceses. It had happened in the case of the old diocesan mission bands of a generation before. It seemed that some form of continuing organization was needed that could send missionaries permanently into the mission field to labor on a life-time basis as foreign missionaries do. These missioners should not only preach in the summer but maintain contact with interested persons throughout the year. They should repeat their missions in each town annually. It also seemed that such a permanent organiza-

[8] The Ecclesiastical Review—April 1936—"A Plan for an American Society of Catholic Home Missions to operate in the Rural Sections of the United States."

tion was needed as an incentive and pace-maker to insure a continuation of interest from generation to generation among the secular priests of the various dioceses.

An established society of Home Missioners, canonically erected, seemed to be the answer. The Plan envisioned such a Society to be established for the definite purpose of laboring for the conversion of non-Catholic America, especially in the vast rural areas that were without any contact with Catholic priests or even Catholic laymen. A year after the publication of the Plan, its author went to Cincinnati at the invitation of Archbishop McNicholas, to begin the establishment of such a community as he had described.

The Plan had been widely read and commented upon. Nowhere was it more kindly received than by the Paulist Fathers of Winchester, Tennessee, who were at that very time busy planning a more systematic and intensified program of missionary activity among the group of overwhelmingly non-Catholic counties where they had been laboring.[9] Regularly repeated annual campaigns in definite localities, with a steady, persistent follow-up the year round were planned and have been consistently carried out ever since. A trailer chapel, the St. Lucy, was obtained and put to work. Results in the form of entire new parishes established where no Catholics had been before, have been most gratifying. The Paulist Fathers have since obtained additional trailer chapels and have carried their rural missionary labors to South Carolina, Texas and Utah, where similar programs are being pursued. Their work has been outstanding.

In 1938 the Home Missioners of America, the new Community that was emerging from the Plan published two years before, published the first issue of their little paper, THE CHALLENGE.[10] In it appeared the first missionary map of our modern United States. This map showed the startling fact that out of the 3,070 counties in the U. S. A. over one thousand were without resident priests. If these priestless counties were gathered in a single area instead of being scattered over 39 states, they would make a country as large as Mexico with as many people as the Dominion of Canada, with one and a half times as many people as there are in

[9] Paulist News—Vol. 1, No. 1, December 1937.
[10] The Challenge—Vol. 1, No. 1, Spring 1938.

Australia. These priestless counties are mostly in the South, from Texas to the Atlantic. They are referred to collectively as NO-PRIEST LAND. There are nearly five hundred additional counties that have no priests in their rural sections, though they have them in their towns. A second map was afterwards published showing these semi-priestless counties.[11] And in addition to these 1,500 counties where at least the rural sections are without resident priestly guidance, there are thousands of rural neighborhoods and small towns all over the U. S. A. that are entirely non-Catholic and that have no contact with the Church's authorized leaders. All these places can rightly be included in the home mission field. But the part of it that should be of greatest interest to us, because in it our missionary problem is most concentrated and most urgent, is that which is included in the thousand counties of NO-PRIEST LAND. These counties comprise one-fourth of the area of the United States, exclusive of Alaska.

There is in these priestless counties alone a sufficient field to engage the interested activity of all the diocesan clergy to whom it is accessible and who have time to devote to its evangelization. There is here likewise an alluring field for the activity of our established religious communities of Priests and Sisters. No one group or society will ever accomplish the conversion of NO-PRIEST LAND alone. Even with all available missionary personnel working together, the thorough conquest of these regions in which more than ten million people reside, will be the work of at least a century.

And both communities and diocesan mission bands are taking up this work. According to the best available information as this article is written, motor mission campaigns among white non-Catholics have been carried on by mission bands of diocesan priests in the dioceses of Buffalo, Mobile, Oklahoma-Tulsa, St. Paul, Savannah-Atlanta, Superior and Richmond. The Vincentians, usually assisted by seminarians, have been busy in the dioceses of Crookston, Shreveport, Denver, Marquette, Omaha and Springfield, Illinois. Paulist bands have operated in the dioceses of Charleston, Lansing, Nashville and Salt Lake. Benedictines, assisted by seminarians, have conducted campaigns in the dioceses of Indianapolis, Redemptorists in the diocese of Raleigh and Home

[11] The Challenge—Vol. 1, No. 2, Summer 1938.

Missioners of America in the dioceses of Cincinnati and Owensboro. In the dioceses of St. Louis and Kansas City, Vincentians, diocesan priests and seminarians have cooperated, while in the diocese of St. Joseph, the same combination have had the assistance of the Benedictines. In the diocese of Leavenworth, diocesans, Franciscans and Jesuits, in the diocese of Concordia, the Catholic Evidence Guild, Franciscans and diocesans, and in the diocese of Wichita, diocesans, Capuchins and seminarians have carried on similar campaigns.[12]

It is not only in NO-PRIEST LAND that these diocesan priests and communities are seeking the non-Catholic to convert him. As striking as the phrase is to crystallize the mission challenge of non-Catholic America and to single out and fence off, as it were, the tough spot, or the hard kernel of our home mission problem, still the fact remains that the priestless counties contain only a relatively small minority of American non-Catholics, less than one tenth. Our home mission field stretches into thousands of areas and neighborhoods where priests are few and far between. In such areas the gloomy suspicions and hatreds of outsiders about the Church have no one to answer and explain them away. Millions of non-Catholics who would feel differently toward us if they knew, have never met a priest face to face with an opportunity to discuss religious truth. Nearly every city and town has rural environments where home mission work of the offensive type is needed. And nearly every city and town encloses within its own boundaries, thousands who would profit by open air discussion of religion by priests or even trained laymen of the Catholic Church. These places offer a limitless field for the work of Catholic Evidence Guilds. More than one hundred million people in the U. S. A. today are included in the application of Our Savior's instruction: "Other sheep I have that are not of this fold. These also I must bring and they shall hear my voice and there shall be one fold and one shepherd." The hour has struck. It is time for every authorized agency to do its bit and for every individual Catholic to be in some way an apostle for the extension of God's Kingdom.

The object of the Home Missioners of America, briefly stated,

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[12] Schmiedler, Rev. Edgar, O.S.B., Ph.D., in Homilectic and Pastoral Review—March 1938, January 1940, January 1941, December 1941, and March 1943.

is to apply the foreign missionary technique, with due adaptations to conditions in the homeland, to our home mission field. If missions have been succeeding so brilliantly in China, Africa, India and the South Seas in the past, why should they not succeed as well in America? Supply America with a religious society of missionary priests, assisted by missionary sisters and brothers, all trained for missionary life and labors and all committed to carry on in the missions for life, and there is no reason why similar results should not be forthcoming. This is the reasoning of the founder. In the same spirit he chose the American Foreign Mission Society (Maryknoll) as a model and, through the kind cooperation of Bishop Walsh, has had the assistance of experienced foreign missioners from Maryknoll in the formation of the new community. He has also sent his freshly ordained priests to gain experience in home-mission fields outside of those covered by their own Society. No group has all the facts, there is always something to be learned from each of them and genuine missionaries are always glad to share their experience and knowledge with others who are engaged in missionary work. Home Missioners have labored, with profit to themselves, in the mission fields of Father Stephen Leven of Oklahoma, of the Paulist Fathers in Tennessee, of the Vincentian Fathers in Missouri and with the diocesan Confraternity of Christian Doctrine in Alabama. Three mission localities are now being operated by the Home Missioners of America, two in Southern Kentucky and one in Southern Ohio.

The Home Mission Field calls to our fine young men and women of today to come and labor for Christ in the spiritual wilderness, to expand the frontiers of the Church farther and farther into NO-PRIEST LAND and into their own environments, however fortunately they may be situated, until there is no frontier left. It calls upon our mission-minded youth to consecrate lives to the selfless labor of bringing Christ and His Church to the spiritually starving millions. And it calls upon those to whom a religious vocation has not been given, to interest themselves in the important work of securing aid for the Home Missions that they may carry on with greater and greater effectiveness each year.

Study Outline

MODERN MISSIONS IN THE UNITED STATES AMONG THE WHITES

1. *What was Christopher Columbus' purpose in bringing priests with him to the West Indies?*
2. *Name three cities in the United States called after Christ or the saints.*
3. *What was the defensive and offensive work of the early missionaries in the United States?*
4. *Why did the Protestants object to Catholic immigration?*
5. *What was the purpose of the formation of the Missionary Society of Saint Paul the Apostle?*
6. *When was the Catholic Church Extension Society established and precisely for what purpose?*
7. *What was the plan for an American Society of Catholic Home Missions?*

SEMINARIANS'-PRIESTS' ROLE

It is evident, I think, that we must become far more mission-minded if we are to play a leading role in the missions of the world during the post-war period. Many more missionary vocations will be needed. **Far greater support of the missions by those at home will be necessary. And ultimately everything will depend to a very great extent on the priests of the country. I mean the priests who will stay at home and minister to the Catholics in this country. Those who will devote themselves to missionary work, here or abroad, need not be urged to know and love the missions of the Church better.**

It is of the greatest importance, therefore, that the seminarians throughout the country become well grounded and versed in the essentials of mission science or missiology; for, love and interest, especially if it is to endure, depends on knowledge.

It is not sufficient to read edifying and inspiring stories of the missions. There must be serious study—the kind of study which imparts conviction. And that is the purpose of the Academia of Mission Study which has been organized and launched by the National Office of the *Missionary Union of the Clergy.*

The seminarian who has made a serious study of mission science, as outlined in the planned course of the Academia, will have a truly Catholic world outlook. Not only will he have the correct attitude towards the Church's missionary work in every part of the world, not only will he give the proper instruction concerning missions to the flock committed to his care after his ordination, but he will also discover numberless opportunities for exercising the missionary spirit in his own priestly work.

(Very Rev. Marion A. Habig, O.F.M. in Academia News Bulletin)